

Therefore, there is:

1. a pleasant, unpleasant or neutral feeling accompanying every eye consciousness,
2. a pleasant, unpleasant or neutral feeling accompanying every ear consciousness,
3. a pleasant, unpleasant or neutral feeling accompanying every nose consciousness,
4. a pleasant, unpleasant or neutral feeling accompanying every tongue consciousness,
5. a pleasant, unpleasant or neutral feeling accompanying every body consciousness, and
6. a pleasant, unpleasant or neutral feeling accompanying every mental consciousness

A pleasant feeling associated with any of the five sense consciousnesses refers to the feeling of pleasure (or happiness, joy, elation, bliss, delight, well-being etc.) when perceiving for instance pleasurable sights, sounds, smells, etc. A pleasant feeling associated with a mental consciousness refers to the feeling of pleasure (or happiness, joy, elation, bliss, delight, pleasure, well-being etc.) when for instance having positive thoughts, remembering beautiful sights, etc.

An unpleasant feeling associated with any of the five sense consciousnesses refers to the feeling of displeasure (or dissatisfaction, unhappiness, sadness, worry, etc.) when perceiving for instance unpleasant sights, sounds, smells, etc. An unpleasant feeling associated with a mental consciousness refers to the feeling of displeasure (or unhappiness, sadness, worry, despair, etc.) when for instance having negative thoughts, remembering unpleasant sights, etc.

A neutral feeling associated with any of the five sense consciousnesses refers to a neutral feeling that is neither pleasant nor unpleasant when perceiving sights, sounds, smells, etc.

A neutral feeling associated with a mental consciousness refers to a neutral feeling that is neither pleasant nor unpleasant when for instance reflecting upon something, when remembering sights, etc.

As explained above, the **truth of suffering** does not, as the name seems to suggest, refer to merely the feeling of suffering but to various different phenomena. Those phenomena are **truths of suffering** because they have the potential to induce suffering. The reason for them having such potential is that they were caused by and are under the control of ignorance, the misperception that misapprehends how phenomena exist.

The **truth of suffering** is explained by way of presenting different categories. One category is that of the three types of suffering which is explained mainly in the context of the mental factor of feeling.

The three types of suffering are:

1. Suffering of suffering
2. Suffering of change
3. All-pervasive suffering

1. Suffering of suffering

Tibetan: སྡུག་བསྔལ་གྱི་སྡུག་བསྔལ། *Dug-ngael gyi Dug-ngael* (*Dug-ngael* = suffering/dissatisfaction/distress/

misery/discomfort/ frustration/ pain/displeasure, *gyi* = genitive)

Suffering of suffering refers to unpleasant feelings (as explained above: feelings of displeasure, dissatisfaction, unhappiness, worry, discomfort, etc.) and is ordinarily identified by anyone -- even by animals -- as suffering or displeasure. It refers to the unpleasant feelings that we experience in everyday life, and continuously work to avoid.

2. Suffering of change

Tibetan: འགྱུར་བའི་སྡུག་བསྔལ། *Gyur-wa'i Dug-ngael* (*Gyur-wa* = change, *'i* = genitive)

Suffering of change is more subtle than and not as apparent as the suffering of suffering. It is difficult to recognize and requires some analysis. Suffering of change refers to all *ordinary* or *contaminated* feelings of pleasure. Ordinary or contaminated feelings of pleasure are pleasant feelings induced or controlled by ignorance, i.e. by the misperception that wrongly perceives the way phenomena exist.

The majority of ordinary beings' experiences of happiness are under the control of such misperception and are thus *sufferings of change*. These contaminated pleasant feelings are not actual feelings of suffering but are *sufferings of change* because if one does not change the *objects* of those feelings (the objects that are responsible for the generation of those pleasant feelings) the pleasant feelings will inevitably transform into unpleasant feelings, i.e. sufferings of suffering.

For instance, an ordinary feeling of happiness that arises when watching movies is a suffering of change because if one continues to watch movies for hours on end the initial feeling of pleasure will inevitably lessen and slowly transform into a feeling of suffering. Therefore, one needs to change the object which induced the initial feeling of happiness (i.e. the movies) to a different object, in order to not eventually experience suffering. This means that one needs to stop watching movies and engage the mind in another object of happiness such as taking a walk or talking to a friend. However, similarly to watching movies one can only continue those activities for a limited period of time before the initial feeling of pleasure resulting from taking a walk or talking to a friend also transforms into an unpleasant feeling. Therefore, in order to experience a certain degree of pleasure and happiness in our everyday life we need to continuously change from one object to the next.

This is why it is explained that contaminated feelings of happiness are in fact not actual feelings of happiness, for they are merely the temporary absence of more intense feelings of suffering. Actual *lasting* feelings of happiness are experienced only by those who have overcome the ignorance that misperceives reality (i.e. that apprehends the self and other phenomena to exist truly/inherently/objectively).

Please note that only the initial contaminated feeling of pleasure is a *suffering of change*; once it transformed into an unpleasant feeling it is no longer a suffering of change but a *suffering of suffering*.

Even though, strictly speaking, the suffering of change refers to contaminated feelings of happiness or pleasure, there is another way to describe the suffering of change. According to some descriptions, the suffering of change is explained from the point of view of the *objects* of contaminated feelings of pleasure. Objects such as delightful sights, sounds, smells, etc., relationships with other people, and so forth are impermanent and therefore unable to provide us with lasting happiness. They appear to be causes of happiness because they bring some temporary pleasure. However, as the objects (and we ourselves) change those objects are not reliable sources of happiness and may become the causes of suffering. There is, of course, nothing wrong with the objects themselves; it is not the pleasant objects or their transient, ever-changing nature that causes us suffering but our attachment to them and our wish that they remain the way they are.

3. Pervasive compositional suffering

Tibetan: ཁྱེད་ཀྱི་སྒྲིབ་པ་སྒྲིབ་པ་ལྟར་། *Khyab-pa Due-je kyi Dug-ngael* (*Khyab-pa* = pervasive/filled

with/pervasion/entailment, *Due-je* = compositional/compositional factor/conditioning/conditional/compounded phenomenon/formative phenomenon, *kyi* = genitive)

Pervasive compositional suffering is the most important of the three categories and the foundation of the other two (the **suffering of suffering** and the **suffering of change**). It is the subtlest and most difficult to recognize. Pervasive compositional suffering refers to the five *contaminated* aggregates (including *contaminated* neutral feelings). All sentient beings, except those in the formless realm, are made of five aggregates. Beings in the formless realm do not have a physical body and therefore have only four aggregates.

The five aggregates are:

1. *Form*: the physical body of sentient beings. It includes bones, blood, flesh and so forth.
2. *Feeling*: a mental factor (explained above) which experiences pleasant, unpleasant or neutral feelings.
3. *Discrimination*: a mental factor whose main function is to discriminate and comprehend an object without mistaking it with others.
4. *Compositional factors*: this aggregate includes all other mental factors such as attention, intention, anger, compassion etc. Further, the seeds and imprints of awarenesses are compositional factors.
5. *Consciousness* (main minds): this aggregate includes the five sense consciousnesses and the mental consciousness which are not mental factors but main minds. Main minds function is to apprehend their objects.

